epicene but tend to be attributed more to a particular sex—thus, it is rather rare to find a girl called Ze or a boy Nyangono.

In any case a baby, ntyen or nkeñelé, is not considered a human being until it receives a name. After the first going out from the house /the churching/ and until weaning, that is, for eighteen months or two years, the mother carries it everywhere with her, in a fold of her loincloth or in a sling for the purpose, doé or awoé, then, when it can stand by itself, astride her hip. The nkeñelé is given almost no training; the mother gives it the breast whenever the baby cries and does not attempt toilet training; a father occasionally plays with sons, rarely with daughters. Older sisters help the mother to take care of the baby, for instance, watching it in the shade while she is working in the fields or carrying the baby for her when she is overburdened.

Weaning often occurs in stages; the child begins to take solid food while still at the breast, sometimes before it is a year old. But it does not stop being considered a baby, nkenele, and become a child, mongó, until it walks and begins to talk pretty well. From that time on, it must learn to respect its personal prohibitions and clan taboos; often an older brother or sister will be charged to supervise him. Separation of the sexes increases with age; at about the fourth year children are no longer allowed to see adults of the opposite sex naked; around the fifth year, boys and girls, bo'befam and bo'binga, stop playing together.

Games are to a great extent mixed with the learning of future tasks: little girls play at housekeeping and sometimes with dolls; little boys hunt rats with the bow, throw small assagais at moving targets, set snares, etc. But there are also "free" games like jacks, cat's cradle, blindman's buff, common to both sexes, ndongo tops made of snail shells for boys, émvala or /a kind of/ dance for girls. Children also have their own dances distinct from those of adults and peculiar to each sex. They start working as soon as they know the taboos, girls helping their mothers, boys beginning to learn masculine crafts by preparing materials; stripping leaves from folioles of raffia "bamboo," barking and pounding lianas to be made into ropes, scraping skins, etc.

The children of a village play in bands, but practical training and the teaching of traditions is carried on at home, under father or mother, according to the /child's/ sex. However, preparation for